

6799
The Child Jesus the great Exemplar of Youth.

A
SERMON

Preach'd at the
Anniversary Meeting
OF THE
GENTLEMEN
Educated at St. *Paul's* School,
IN THE
Cathedral-Church of St. *PAUL*,
ON
Saturday, January 25. 17¹⁷₁₈,
Being the Feast of St. *PAUL's* Conversion.

By S. *KNIGHT*, D.D. Prebendary of *Ely*,
and Chaplain to the R^t. Hon. *Edward E.* of *Orford*.

Publish'd at the Request of the STEWARDS.

LONDON: Printed for J. WYAT at the *Rose*
in St. *Paul's* Church-Yard. 1718.

The Child finds the great power
of the

SERMON

Preached at the

Antislavery Meeting

OF THE

GENERAL

Assembly



Printed by

W. & A. G. Smith

Printers, 15, Abchurch Lane, London, E.C. 4.

1840

By J. Smith

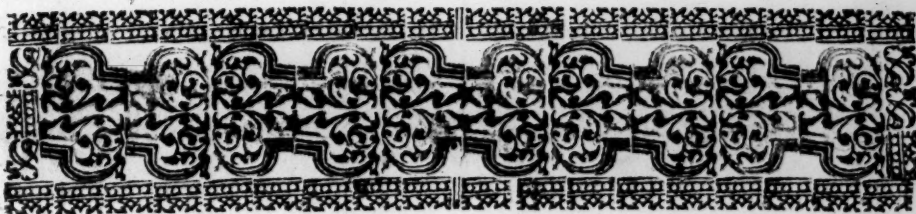
Printed by

W. & A. G. Smith

Printers, 15, Abchurch Lane, London, E.C. 4.

1840

By J. Smith



T O

The Much Honoured

Mr. Charles Townley.	}	Mr. Richard Collet.
Robert Williams, Esq;		Mr. Edward Bentley,
Mr. William Browne,		Mr. James Anderton,
Mr. Francis Loggin.		Mr. John Hall.

STEWARDS

OF THE

Feast of St. *PAUL*'s School.

This S E R M O N (Preach'd at their Request,
and Publish'd at their Desire)

Is humbly Dedicated

By the AUTHOR.



T O

The March Honoured

Mr. Charles Towles. Mr. Richard Collins.
Robert Williams. Mr. Edward B. Smith.
Mr. William Brown. Mr. James Anderson.
Mr. Francis Green. Mr. John Hall.

STEWARDS

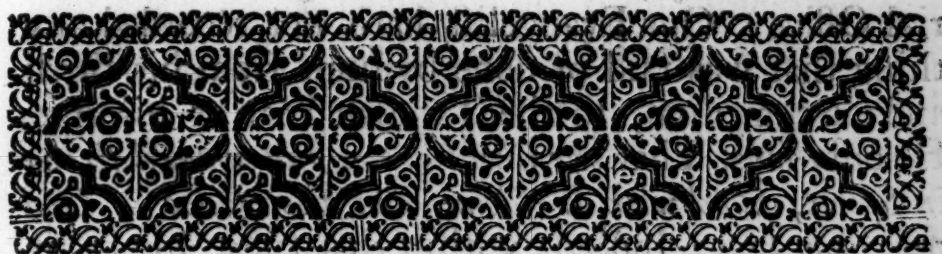
OF THE

Fair of St. Paul's School

The Sermon (Preached at their Meeting)
and Published at their Desire

is humbly Dedicated

to the Author.



LUKE II. 52.

And Jesus increased in wisdom and stature, and in favour with God and man.



Our Blessed Saviour was the *Author and Finisher of our Faith*, we are not only obliged to believe the Gospel he published; but also (as far at least as the Infirmary of our weak and mortal State will suffer us) to follow his Example. The other three Evangelists are silent in almost every thing relating to the first part of our Saviour's Life; the only light we can have, as to his Actions and Behaviour then, must be borrowed from *St. Luke*: And this Chapter, more especially, furnishes us with every Circumstance that the Holy Penmen thought fit or necessary to be known by us, from his first appearance

Chap. ii.
ver. 40.

ance in the *Flesh*, to his entrance upon his Ministerial Office: Our Evangelist hath not recorded any thing that was said or done by him, from his Birth and Circumcision, to the Twelfth Year of his Age. He only says, That *the Child grew, and waxed strong in Spirit, filled with Wisdom, and the grace of God was upon him*: Indeed, within that time, his being lost by his Parents, and at last found of them in the Temple, sitting in the midst of the Doctors, hearing them, and asking them Questions, are just mentioned by St. Luke, but omitted by all the rest of the Evangelists. But some are willing to be Wise above what is written, and have therefore advanced a Sett of foolish and very ridiculous Actions, in a Book called * *Evangelium Infantiae*, as done by our Saviour in his Minority; of which (to say nothing of other more ancient Writers) probably we shou'd have heard something from *Erasmus*, if he had either known or believed there was any such Book extant in his Time, or at least had given any Credit to the fabulous Narrations in it; especially when he composed an Oration † on the *Child Jesus*, at the first opening of St. Paul's School, to whom it was Dedicated, by the Persuasion of that great Restorer of Learning.

The Pious Collet, that he might always set before the Eyes of his Scholars, this grand Exemplar of all Vertues, had the *Child Jesus* set up in the School, and as proceeding from the Father, these Words, *Ipsam Audite, || Hear Him*. We are to make Allowance for such Things as these, tho' somewhat

* *Evang. Infantiae servatoris Jesu Christi.* Arab. Lat. Traj. ad Rhenum; 1697. 8vo.

† *Erasmi Epist.* 1710. Edit. Lüd.

|| *Erasm. Epist.* p. 1704.

favour-

favouring of Superstition, considering that the World had not then recovered itself from those Usages to which it had been so long addicted, tho' a Reformation was then dawning upon This, and some of our Neighbouring Nations; and tho' both *Erasmus* and *Collet* died in the Communion of the Church of *Rome*, yet both the one and the other have, in their excellent Writings, left upon Record Things that the most sound Protestant need not to be ashamed of. I shall not then make any Apology for the pitching upon these Words, since they lead us to a Subject which hath so near a Relation to the Foundation of that School we are met together to bless G O D we once had so early a Benefit of. And tho' its Vicinity to this glorious Pile, dedicated to the Memory of the great Apostle *St. Paul*, has caused this Old Dedication to be almost forgot, or at least not made use of, in our Time; yet I shall endeavour, in the sequel of this Discourse, to show, that there are some excellent Lessons to be learnt from it.

But before I enter upon what I chiefly design, give me leave, as a Debt due to the great Apostle of the Day, just to mention how much reason we have to bless G O D for his wonderful Conversion to the Christian Faith, by which Means the Gospel ran and was glorified, *and there were daily added to the Church such as should be saved.* The Eulogies which we find of him in the Writings of the Ancient Fathers *, seem almost extravagant, and exceed what can fairly be said of a meer Man. So hard is

* Chrysof. Hom. in D. Paulum.

Electiois vas, Tuba Evangelii, Rugitus Leonis nostri, Tonitruus Gentium, fumen Eloquentia Christiana, &c. Dicitur apud. B. Hieron ad Pammach.

it to keep from the extreams of over-rating Things or Persons (tho' never so good) we have reason to value and esteem. But next to the Blessed Jesus, (who was G O D as well as Man) more may justly be said of our Apostle, than of any other Person since the Christian Religion has been planted in the World ; for, what great Things did he do ? What grievous Things did he suffer for the sake of his Master ? He was in *Labours more abundant* ^{2 Cor. 11. 23.} *than the rest of the Apostles*, and the sound of the Gospel went out at the expence of *his Perils, by Land and by Water*, into all Nations. One of the *Fathers* || tells us, that St. Paul having been in *Spain*, after his Release at *Rome*, went from one Ocean to another, imitating the Motion and Course of the Sun, of whom it is said, *his going forth is from the end of Heaven, and his circuit unto the ends of it* ; and that his diligence in Preaching extended as far as the Earth itself. But tho' these indefinite Expressions do sufficiently set forth his utmost Rapidity and Zeal in his Master's Service, yet what more nearly concerns us, the same Father, in another place *, says, that St. Paul, after his Imprisonment, preached the Gospel in the *Western Parts* ; by which the *British* Islands were especially understood. And, I think this Matter has been farther illustrated by a Learned Prelate † of our Church, to a great degree of Probability : Great *then is our Glorifying on this behalf*. But I must not launch out any farther ; but shall only add, That he made sufficient Reparation after, for what he did before he professed the

|| St. Hierom. in Amos. c. 5.

* St. Hierom de Script. Eccles.

† Bishop Stillingfleet in his *Origines Britannicæ*, p. 38.

Christian Religion. His Zeal to propagate the Gospel being more than a Compensation for what he acted in his Ignorance to distress its Votaries, and suppress its Evidence. Dean *Collet* had the utmost Ambition to copy after his Illustrious Example; and perhaps none in the Age he lived in (if in any) was more happy than he in this his Imitation*. And as to this Apostle's Epistles, his profound Veneration for them, made him not only very conversant in them himself, but also very willing to communicate to others those divine Treasures he found in them; for after he had broken up those great Depths, he invited all that thirsted to these *Waters*, without Money and without Price, having read upon them all, gratis, to a numerous Auditory in this his † Church: which was a happy Advantage to that dark Age which preceded the Reformation. But to return,

I shall, *First*, From the Words I have read, consider our Saviour as a Man, and that his *increase in Wisdom and Stature* is no derogation to his Divine Nature.

Secondly, What must be meant by his being in favour with God and man.

Lastly, That it should be the highest Emulation in all who call themselves by his Name, to copy after his Example. More especially that those who are dedicated to the Study of Religion and Learn-

* PAULUS ille T O U S, &c. *Erasm. Epist. p. 1710.*
Decanis apud D. Paulum factus — Ut illius præfesset Collegio cuius
litteras sic deamabat. Ibid. 703.

† *Erasm. Epist. ibid.*

The Child Jesus the great

ing, shou'd give all Diligence, that they increase in *Wisdom*, as well as in *Stature*; which is the only true way to be in *favour with God and man*.

1st then, We must consider the Words as relating to the Human Nature of CHRIST; for in respect
 Jam. i. 17. of his Divine Nature there cou'd be no *variableness* or *shadow of turning*. The Scriptures moreover tell us, that in him were *hid all the Treasures of Wisdom*
 Col. ii. 3. *and Knowledge*; as he came out of the *Bosom of the Father* he knew all Things present and future at one view: And as to Man *He needed not that any shou'd testify of him, for he knew what was in man*. For he was a *searcher of the Heart*, and trier of the Reins of all Men: But then his Knowledge, as Man, was confined to narrower Bounds; for speaking of the
 John ii. Day of Judgment, he tells us, that *not the Son, but*
 last ver. *the Father*, knew when it was to be. No doubt then, as he had our Nature, with all the Infirmities of it, *Sin only excepted*; so his increase in *Wisdom and Stature*, was according to the gradual Progress which was seen in Children like himself. We do not find in Scripture (what that spurious Book * beforementioned affirms, and gives Instances of) that even in his Swadling-Cloaths he did and spoke wonderful Things. On the contrary, the Evangelist St. John, Chap. ii. 11. tells us, *This beginning of Miracles*, Τὴν ἀρχὴν τῶν σημείων, *did Jesus in Cana of Galilee*; it is more than probable, that the Childhood of our Saviour was spent only in a harmless Innocence. His Parents indeed might expect, in all likelihood, that he wou'd be a very eminent Person;

* Evang. Infantia, p. 5.

this they might gather from his Birth being foretold by an Angel; as also the wonderful Manner of his Conception: But then they were patiently to expect the fuller and more evident Manifestations of his Divine Nature. He was little taken notice of all this time, and was hardly known under any other Character than that of the *Carpenter's Son*; at which mean Vocation, it is very probable, he wrought himself, (so great was his Humility!) that he might set Mankind an Example of Diligence and Industry in their Secular Affairs. Sure we are, that he was subject to his Parents, as the Verse before informs us; and that so far, that his Mother doth, in the 48th ver. with some sharpness, rebuke him; *Son, why hast thou thus dealt with us, behold thy* Luke ii.
Father and I have sought thee sorrowing. But his 49.
 Reply to them insinuates, That now his Time of Subjection was accomplished. *Wist ye not that I must be about my Fathers business?* The Sun of Righteousness began now to break through its Cloud of Obscurity, and did soon appear in the Brightness of his Father's Glory; which could not but evince, that he was the express Image of his Person. It is remarkable, that we have the very same Expression in Samuel (no small Type of our Blessed Lord) 1 Sam. ii. 29. *The Child grew on, and was in favour both with the Lord, and also with men.* Somewhat parallel is that also of John the Baptist, Luke i. 80. *The Child grew and waxed strong in Spirit.* Which may be enough to convince us, that the Words of my Text do only relate to the Human Soul and Body of our Saviour; the former admitting of his Increase in Wisdom, as the latter doth of growing in Stature. It is plain then, that the Wisdom here

mentioned cannot be any other than what we call so, when ascrib'd to Men, *viz.* just and regular Thoughts of Things, and then making a proper use of them, as to Time, Place, and other Circumstances; *A Word spoken in season*, (saith the Wise-man, *Prov.* xv. 23.) *how good is it?* And we may add, That Actions adjusted to proper Time and Place, appear very beautiful and lovely; but if done at random; and without any Scope or Forecast, cannot but be very awkward and deformed: Because, saith the same Wise-man, *Eccles.* iii. 17. *There is to every purpose a time, therefore the Misery of man is great upon the Earth.* Nay, so great is his Encomium of Wisdom, that he tells us, that *Wisdom giveth Life to them that have it.* To this purpose is that excellent Caution of the Apostle, That we *take heed that our good be not evil spoken of*, *Rom.* xiv. 16. by doing any thing that may tend towards spoiling our very best Actions.

Our Lord had indeed, at proper Times and Occasions, such extraordinary Emanations of the Divine Nature which did abundantly testify that he came from GOD. But none of these pointed him out for the *Messiah* with so much Evidence as his *Understanding and Answers*, at such an Age which rendred all astonished who heard him, that one so very young shou'd be more than a Match for the great Doctors and Rabbi's of that Time. Childhood and Youth are Vanity; what giddy and unthinking Creatures are we, when advanced to no higher Stage of Life than that in which the Child *Jesus* came to so great a Figure, when he amazed the World at his first setting out in it? But then, that he might not dazle the Eyes of Mankind by the
the

the too great Lustre of his Actions, these extraordinary Emanations of his Godhead were not too frequent, but parcelled out as the Divine Wisdom thought most proper to the great Ends of Mens Recovery and Salvation. Sure it must be very surprising to see the Child *Jesus* arguing rationally with, and confuting shamefully those who were accounted Men of the greatest Gravity and Learning. It was not possible that such a Treasure of Knowledge and Wisdom could be gathered by diligence and application of Mind, which is the ordinary Way Men have of enriching their Minds with Knowledge and Wisdom,) his tender Years rendring this impossible; besides, his Wisdom being such as no Man could resist or gainsay. *Never man spake like him,* as was afterwards owned by his very Enemies themselves. That therefore he might not all at once amaze the World by such extraordinary Manifestations of himself, he grew in *Stature* as well as *Wisdom*, that so by a gradual procedure both in the one and the other, he might familiarize himself to Mankind, and insinuate his Doctrines into their Minds the better. And he was so happy in this Method of his that (as the next Words tell us) it conciliated Favour to him with *God and men*. Which is the *Second Particular* I shall very briefly shew the meaning of.

More than once an audible Voice from Heaven proclaimed him to be *God's beloved Son*; and sure, as to Mens Favour, it could not be possible (unless they were sunk below the very Brutes) but that they should be enamour'd with such unspotted Innocence, and perfect Goodness, with one that *was holy, harmless and undefiled, seperate from sinners,* and whose

John vii.
48.

Matt. iii.
17.

Heb. vii.
26.

whose incessant Endeavours were to promote the general Good of Mankind. Sure all this cou'd not fail (one wou'd think) of at least a candid Reception in the World. But, alas! it fell out otherwise to our Blessed Lord; for tho' he might be in *Favour* with the few Good in that degenerate Age, or, at his first Appearance, somewhat of Novelty might occasion some sallies of Affection towards him, from none of the best Men; yet these soon wore off: *Herod* (as bad a Man as he was) yet it is said, that *he heard the Baptist gladly*, tho' soon after we find what a *Favour* he had for him, when he put an end to his useful Life. Our Lord cou'd not escape the *strife of Tongues*, but *suffered the contradiction of Sinners* against himself, and *was despised and rejected of men*. Wisdom, however, *was justified of her children*, and our Saviour had singled out, a little Flock, who heard his Voice, and followed him wheresoever he went. That *Favour* then that our Lord met with from Men was very slender, the whole World *lying in Wickedness*; and so few being then to be found who were Friends to Vertue and Goodness, especially when it was of so exalted a Nature as to exceed the low attainments of Mortal Men; that which shou'd have created a praiseworthy Emulation in them, raised their Envy and Hatred against him. And surely, As there can be no *fellowship between Christ and Belial*, as *Light* and *Darkness* are very contrary the one to the other, so as he came to *reprove the world of Sin*, and to *destroy the works of the devil*, what Quarter cou'd he expect from wicked Men, who loved *Darkness rather than Light*, because their deeds were evil? And tho' he was a *Light which was to light every man that cometh into*

Mark vi.
29.

2 Cor. vi.
15.

1 John iii.
8.

John viii.
12.

into the World, yet how few rejoiced in him? They wou'd not know, neither wou'd they understand, but *walked on still in darkness, all the foundations of the Earth being out of course.* His being then in Favour with Men must be taken in a limited Sense; tho' there is something more than ordinary charming in that Virtue which discovers it self in young Persons, the native Innocence of whose Minds, sets a Gloss upon, and embellishes all their Actions.

I shall, therefore, in the 3^d place, after this blessed Example, proceed to stir up in all of us the highest Emulation humbly to imitate the Holy Child Jesus. This is a Duty that every one ought to bind upon himself, who pretends to be his Disciple, but more especially it is incumbent upon those who are dedicated to the Study of Religion and Learning, that they *increase in Wisdom*, as well as *Stature*, that they may be in *favour both with God and Man.* What is there that deserves our Ambition more, than to please GOD and be in Favour with Men? *good Men, the best of Men?* As to others, we ought not to think it strange, if they hate every thing *praiseworthy, or of good report*; they *that forsake the Law*, praise the Wicked, but *such as keep the Law* ought to contend with them, and never will be so unwise as to sacrifice their Virtue and Goodness, for their good (I shou'd rather say, evil Word,) it is too high a Complement to the evil Customs and Fashions of the World, to make *Shipwreck of our Faith, and a good Conscience*, for them. Good Men may be contented with the Favour of GOD, and the easy Reflections of their own Minds; and, if there were no future Rewards, (which, blessed be

Prov.
xxviii. 4.

Prov. 12.
26.

be GOD, we have the utmost Evidences of,) yet this would be enough to engage us in a virtuous Course of Life, the *righteous Man being more excellent than his Neighbour*, and, in some measure a Partaker of the Divine, and his Virtues even a faint Transcript of the divine Perfections. The Scripture Notion of Wisdom, is Piety and Godness, this is then in the chief Place to be esteemed by us; all other Knowledge, tho' a distinguishing Ornament of Human Nature, is but *Dung and Dross*, compared with it, and serves, very often, to the worst of Purposes, by rendring Men, furnished with it, more dangerous to the Publick: What notorious Instruments of Mischief, to Christianity, were *Julian, Celsus, Porphyry*, and others, who turned their Parts and Learning to its Disservice? And if GOD, who hath assured us, that *the Gates of Hell shall never prevail against his Church*, had not disappointed their Rage and Malice, they had, long e're this time, triumphed in the Ruine of the Christian Name. But when Religion and Learning go hand in hand, how do they adorn and strengthen each other? Of this the pious *Collett* was aware, in the *Inscription** he ordered to be placed over his School, at its first Erection, and which is still continued. Shou'd not then such a pious Foundation raise the Emulation of all the Youth, now or hereafter, to be instructed in it, that they may (and sure it is the least they ought to do) answer his excellent Design in it, and prove not unworthy Partakers of his Bounty, by being exemplary for their Piety, and conspicuous for their Learning,

* *Schola Catechizationis puerorum in Christi Optimi Maximi fide & bonis literis*

that

that so they may be in favour both with GOD and Man? The time wou'd fail me if I shou'd enter upon the shortest detail of those excellent Men † who, from time to time, have laid the Foundation of their Piety and Learning in this our School; those who once made a considerable Figure in both Church and State; and those also who are living * Ornaments to both, but may hereafter be mentioned with more *decency*. These shou'd fire the growing Youth, who succeed them in these happy Advantages, to do something that may augment the future Credit of that School which has proved so fruitful a Nursery to the Publick, and thereby increase the Catalogue of those whom succeeding Generations shall look back upon with admiration.

† John Leland, }
 William Cambden, } *Antiquaries.*
 Mr. Will. Burton, }
 Sir Anthony Denny, } *Privy-Counsellors* }
 Sir Edward North, } to Henry VIII.
 Lord Paget, } *Secretary*
 Thomas Lupset, } *Greek Professor at Oxford, Erasmus's Friend.*
 Dr. W. Whitaker, } *the King's Professor in Divinity in Cambridge.*
 Dr. Meggot, } *late Dean of Winchester.*
 Dr. Benjamin Calamy.
 Samuel Pepys, } *Secretary to the Navy.*
 Sir Ch. Scarborough, } *that Eminent Physician.*
 In Poetry, John Milton.
 Sir Thomas Davis, } *Lord-Mayor 1677.*
 In Mathematicks, the late Ingenious Mr. R. Cotes, } *Astronomy-Professor in Cambridge, &c.*

* Mr. Strype, our most faithful Historian.
 Dr. Balderston, } *Master of Emanuel-College,*
 Dr. Bradford, } *Master of Corpus-Christi-College,* } *Cambridge.*
 Dr. Gregg, } *Master of Clare-Hall,*
 Sir Nathaniel Lloyd, } *Master of Trinity-Hall,*
 The present Right Honourable the Earls of Manchester & Orrery.
 The Right Honourable Sir Charles Peers, late Lord-Mayor.

How should it grieve any, who are not abandon'd to Vice, and lost to Shame, to find themselves, by their Idleness and Ignorance, their Vices and Immoralities, a Blemish and Dishonour to that School which has been so productive of singularly useful Persons in their several Stations and Employments? Some of the greatest Posts have been justly thought deservedly filled by some: Others have been at the Head of Civil Affairs, and their Fame in Military * Atchievements have sounded far and wide; others have adorned our Senate-House † by their Wisdom and Eloquence; and to compleat all, our Church has been happily presided over by others ||. And can we doubt of farther accession to the Fame of St. Paul's-School, as long as the Annual Returns of this Festival presents to our view so numerous and so worthy an Assembly. May the Increase of Such be always visible, and continue so, as long as Religion and Learning are of any Account in the World, that there may be a Succession of Men qualified for the Service of their Country, in their several Capacities and Relations.

It is true indeed such Persons must have superior Advantages to prepare and form them for future Service; but here the Foundation is first laid, without which, vain and fruitless wou'd have been all their succeeding Care and Pains; for there is

* *His Grace John Duke of Marlborough.*

The Right Honourable the Earl of Forfar, who died bravely in defence of his Country against the late Rebels at Dumblain.

† *The Right Honourable Spencer Compton, present Speaker of the Honourable House of Commons.*

‡ *The Learned Dr. Cumberland, Bishop of Peterborough, &c.*

nothing more obvious to be observed, than the unhappy Effects of being ill grounded in the first Rudiments of Grammar, that it is ever attended with an aukward Proceedure in all subsequent Learning; an Error in the first Concoction not being to be corrected in the second. It doth not a little redound to the Credit of the neighbouring School, that *Lilly*, the first Master thereof, was so excellent a Grammarian, that by Publick Authority his *Grammar* is used to this Day throughout the Kingdom. And we may justly affirm, that nothing has more promoted the Service of our School to the Publick, so much as the successive Care of so many Worthy Persons *, in laying the Foundation of Grammar-Learning so very exactly as they have done. These Things, tho' seemingly Minute, are yet of great Moment: Those small Beginnings of Knowledge which are sucked in at School, tho' we will not give it so high a Title as that of *Wisdom*, yet they are necessary preparatives to it. And tho' Youth may not so well know what they are doing, when they are treasuring up in their Memories dead Languages, which require great Pains and steady Application,

* Chief Masters of St. Paul's School.

<i>William Lilly.</i>	1512.	<i>Alexander Gill.</i>	1608
<i>John Ritwis.</i>	1522.	<i>Dr. Alexander Gill.</i>	1635
<i>Richard Jones.</i>	1532.	<i>John Langley.</i>	1640.
<i>Thomas Freeman.</i>	1549.	<i>Sam. Cromleholme.</i>	1657.
<i>John Cook.</i>	1559.	<i>Dr. Thomas Gale.</i>	1672.
<i>William Malym.</i>	1573.	<i>John Postlethwayt.</i>	1697.
<i>John Harrison.</i>	1581.	<i>Philip Ayscough.</i>	1713.
<i>Richard Mulcaster.</i>	1596.		

yet they shall *know hereafter*, when they shall find, by happy Experience, that they are let in by these Means, into all those Treasures of the Ancients which are locked up in them: For tho' Translations may supply, in some measure, the deficiency of this Knowledge,* yet the Satisfaction is more than double, to see with our Eyes the native beauty of an Original. It was this Consideration that moved Dr. Collet, even in his advanced Years†, to apply himself to the Study of the *Greek Tongue*, as it did his great Friend *Erasmus* to that of the *Hebrew*: But this seldom is, or can be done, unless by some such great *Genius's*, and with their equal Resolution; the ordinary and more proper Season to engage in those necessary Acquirements is in our tender Years: And those who lose those early Advantages, can seldom or ever hope to retrieve them: And if they lay not a good Foundation against the time to come, will never be of the Number of those *St. Paul's School* will have reason to boast of, as it will always do, of those who go from it, furnished with these happy Inlets to Wisdom and Knowledge.

St. Paul seems to take a particular Pleasure, when he makes mention of those Churches where he first laid the Foundation of Christianity, and which were his Workmanship in *Christ Jesus*: Phil. iv. 1. Gal. iv. 19. These were his *Joy* and his *Crown*. There is a singular Pleasure to look back upon the Time and Place when and where we laid the Foundation of being Useful and Serviceable in the World; when we first began to increase both in *Wisdom* and

* *Dulcius ex ipso fonte bibuntur aquae.*

† *Erasm. Epist. p. 115.*

Stature. And therefore sett Days to commemorate such Advantages cannot but be highly useful, not only in order to furnish us with an opportunity of being thankful to G O D for the Happiness of a Religious Education; but also to promote a praise-worthy Emulation in those who are under the same happy Advantages we once enjoyed, (which sure they cannot be without) when they behold the Honours and Advances that those who once had the same humble beginning as themselves are arrived to; they cannot then but hope, that they, following their Virtue and Industry may attain hereafter to a competent share of Honour and Esteem in the World. Such Reflections as these must naturally tend to make them sedulous in the prosecution of their Studies, when they have before their Eyes so many Patterns to copy after; especially since they may depend upon the same good Providence and Blessing for their *increase in Wisdom*, as they grow in *Stature*, that so they may be in *favour with God and man*. As to *Stature*, tho' it is of much less consequence than *Wisdom*, yet when the outward Man answers the beauty of the inward, it renders such a Person doubly amiable ||. The generality of People judge according to appearance; so that it often happens, that tho' Persons may be never so eminent in Virtue and other laudable Qualifications of the Mind, yet if they have not a graceful Aspect withal, much of their Acceptableness to Mankind is lost. To supply this Defect, some who have been under the misfortune of Deformity, or a mean Appearance, have been restless till they have

|| *Gratior & pulchro veniens in corpore virtus.* Virg.

in

in some degree compensated their want of outward Symetry, by something extraordinary in the more valuable Endowments of the Mind.

Not all the transcendent Worth of the great Apostle could screen him from some degree of Contempt, as he tells us himself, 2 Cor. x. 10. *his Letters, said his Corinthians, are weighty and powerful, but his bodily Presence weak, and his Speech contemptible.* This was the Cause that the ancient Canons of the Church were so very strict in this Matter, lest the majesty of the Mission shou'd lose by the contempt of the Person. But since this is not in our own Power, and we cannot, by *taking* *Mat. vi. 27. thought, add one cubit to our Stature,* let us, in the first place, attend to the attainment of Wisdom and Knowledge. And tho' GOD gives to every one such a measure of Parts and Abilities as seemeth best to him; and it is not possible that every one from their natural Fund, can arrive at the same pitch of Usefulness and Honour, as those who have more Talents, and are furnished out by Nature for a more than ordinary Proficiency in all sorts of Knowledge. Yet, however, this may be the Comfort of those who are not so much befriended by Nature, that if they husband their slender Stock, they shall not fail, through the Blessing of GOD, and their constant Care and Diligence, to attain to no contemptible degrees of Knowledge, so as to be much more useful to the World, than those who, tho' they make a more glaring Figure at their first setting out, yet, at the last, by Luxury and Idleness, Immorality and Prophaneness, set in the utmost obscurity. As the former gradually increase in Wisdom, and *shine more and more unto a perfect day,*

day, so the ~~ner~~ lose ground daily, and grow worse
 and worse they come to be despicable in the
 Eyes of ~~commence~~ not only useles, but
 what is ~~rests~~ and Nufances to Mankind.

Since then the diligent and active Man, who
 knows he is not born for himself, but that he must
 give an account to GOD for missing any Opportu-
 nity of being useful to the World, shall be so happy
 as to live beloved, and die lamented.

May that GOD which hath put such a *Price into*
your hands, who are now our Suceffors in all the
 aforementioned Advantages, give you Hearts to make
 use of them, not only for the advantage that both
 your selves and the Publick may reap from such a
 demeanor, but also something for the lasting Honour
 of that School you are now so happy as to be instru-
 cted in. And may we all do what in us lies, by
 every thing that is commendable, to make it visible
 to the World, that we had not our Education in
 vain in this famous Seminary; that so, in after
 Times, it may be said of Numbers of those who
 prove Ornaments to our Country, that *this and that*
Man was educated here: That when our latest
 Annals shall count, when they write up the Wor-
 thies of the People, That *this* Man, and the *other*,
 were brought up in this City, and in this School.
 That so *the Highest Himself* may establish it; and
 that as it was a most Pious, so it may continue a Pro-
 sperous Foundation. And since it borrows its Name
 now from this most famous Church, so it may re-
 main for ever a fruitful Nursery to it.

To

To conclude. As the great *Erasmus* (whooped to low as to dedicate his excellent Book *de Copia* to our School, in its Infant State ||, (by no means despicable) so let it not be below any of us, in some respect or other (in its now more flourishing Condition) to do something worthy of our Obligations to it; and rejoice in doing so much as having frequent Opportunities of shewing our selves grateful for the innumerable Blessings of a Religious Education.

Which, that we may do, G.O.D. of his infinite Mercy grant, &c.

† *Erasm. Epist. p. 1703.*

|| — *Ne LILIANAM quidem excipio, ibid. p. 438.*

F I N I S.



